

FOR THE REMISSION OF SINS

INTRODUCTION

Aim: To clarify that the preposition “for” in the phrase “for the remission of sins” does not mean “because.” The Greek word “eis” means “for, into, unto, or toward” in all reputable Greek-English New Testament Interlinear. To deny this truth is to reject the Scripture.

Proposition: To establish that “eis” in the Greek means “for, unto, into, towards, etc.,” and it is not translated “because” in any reputable Greek-English Interlinear or Lexicon.

Outline.

1. For the Remission of Sins

Introductory Remarks.

1. In this lesson today, we will be discussing the theme: “For the Remission of Sins.” This is the ninth lesson in the sermon series entitled: “Re-digging in Old Wells.” There will be many others bearing this title. We are re-digging in old wells to receive what Isaiah promised: “With joy, you will draw water from the wells of salvation,” Isaiah 12:3. There are times we must re-dig in old wells to obtain the joy found in the “waters of salvation.” This type of sermon is called “expository preaching.” Our goal will be: “to dig a little deeper” in the text of emphasis in these lessons. We will allow the writer, the characters in the verses, and the Master’s words to shed new meaning on His words of eternal life, as found in John 6:63 and John 6:67-69.

2. We will consider this prepositional phrase: “For the Remission of Sins.” By this, we mean: does the preposition “eis” mean because, rather than into or unto, the remission of sins? Is there such a thing as being baptized: “because of the remission of sins?” We will re-dig in old wells to find a biblical answer. Ulysses Shields referred to this kind of teaching as “digging a little deeper” in the word of truth. He was my grandfather in Christ. We will use as a foundational text for this sermon series: “And Isaac re-dug the wells of water, which they had dug in the days of Abraham...for the Philistines had stopped them (closed them up) after Abraham’s death,” Genesis 26:18. The Philistines: “Stopped them, and filled them with earth,” because they envied Isaac’s possessions, Genesis 26:14-15.

3. Our scripture of emphasis reads in this fashion: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost,” Acts 2:38. This verse has troubled many over the years. Prominent ministers and teachers have inferred that baptism is unnecessary for salvation or the remission (forgiveness) of sins. Noted Baptist and evangelical leaders teach that baptism, if done at all, is “because of,” and not for, the remission of sins. They take this position because they do not believe: “baptism is essential to salvation.”

4. We must do some extensive background work to understand this prepositional phrase of promise fully! It’s essential to consider every text within its context of the scriptures. With God’s help, we will do just that, to draw “New water from old wells.” With this introduction, let’s consider this topic carefully, with both our Bibles and hearts open to the words of the living God.

BODY OF LESSON

I FOR THE REMISSION OF SINS

A. Background study. We will now begin to lay a foundation to investigate the teaching of baptism: "For the Remission of Sins." By this, we mean: does the preposition "eis" mean "because" rather than "into or unto": the remission of sins, in Acts 2:38. Is there such a thing as being baptized: "because of the remission of sins?" John preached a "baptism of repentance for the remission of sins," Mark 1:4. This work was preparatory for Christ's message and baptism: "of repentance and baptism for the remission of sins," Luke 24:47; Acts 2:38. Consider--

1. The primary preposition "for" in Gr., is "eis" or "as," which is translated: i.e., to or into, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, etc. The word "eis" is repeatedly translated in the New Testament: i.e., into, unto, to, towards, for, at, or among. The word "eis" is not translated in English as "because" in any reputable Greek-English Interlinear or Lexicon.

b. Another preposition of the word "for" in Gr., is peri or pe-re', which is translated: i.e., about, concerning, on account of, because of, around, or forsake. Still, another word should be considered at this time, and that is "because."

c. The word "because" in Gr., is the conjunction hoti or ho'-te, which is translated: i.e., because: —as concerning that, as though, because (that), for (that), how (that), (in) that, though, or why. Still another word--

d. The word "gar" is a primary particle, translated in Gr., as "for," which could also mean: —and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, indeed, what, why, or even yet.

e. Conclusion: To understand the meaning of prepositions, conjunctions, particles, phrases, and other words in Greek, it is always vital to consider them in the text's context within the scriptures. Not all Greek words bear the same meaning in their English translation of the scriptures—the words "for" and "because" are different terms in Greek. And therefore, their meaning must be understood within the context of the text itself. We must never permit our religious bias to dictate the meaning of prepositions or conjunctions; that is not an accurate translation of the word from the Greek text. Consult a Greek *Interlinear* or *Lexicon* if you desire to know the true meaning of any words that have been translated from Greek to English.

NOTE: I strongly recommend that all ministers, evangelists, and teachers obtain an excellent New Testament Greek-English *Interlinear* and a Greek *Lexicon* for word study purposes. The New Greek-English Interlinear New Testament from Tyndale Publishing House and the Thayer's Greek-English Lexicon of the New Testament have both served me well for years. I have listed them in the references at the end of this lesson.

2. Prepositional phrase of promise! The word "eis" in Mark 1:4 is a strong preposition, preceding the phrase: "the remission of sins." John was preaching: "The baptism of repentance for (eis) the remission of sins." See also Luke 3:3. Let's understand the purpose and work of John the Baptist. Observe--

a. First, John was not baptizing the people for the remission of sins, but preaching a "baptism of repentance for the remission of sins," Mark 1:4. Please get this truth of his preaching and work! This is crucial for understanding his baptism.

b. Further, Luke wrote of his work: "When John had first preached before His (Christ's) coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said: Whom think ye that I am? I am not Him. But, behold, there cometh one after me, whose shoes of His feet I am not worthy of removing," Acts 13:24-25. He preached the baptism of repentance before Christ's coming!

c. Finally, John, "Baptized unto repentance, saying unto the people: That they should believe on Him which should come after him, that is, on Christ Jesus," Acts 19:4; Matthew 3:11. He baptized unto repentance – not for remission of sins.

d. Conclusion: Therefore, John, "Baptized unto repentance, and preached a baptism of repentance for the remission of sins," Mark 1:4. We will note the importance of this verse later in the lesson. John's baptism and preaching were "preparatory to the gospel" to be preached on the Day of Pentecost, in fact, i.e., Christ's death, burial, and resurrection. No one could be "baptized for the remission of sins" at this time, in that Christ had not as yet: "shed His blood for the remission of sins," Matthew 26:28; John 19:34. Amen, brother Doors!

3. For the remission of sins. What is meant then by this phrase: for the remission of sins? How is the preposition "for" translated elsewhere in the bible? We will notice the phrase: "for the remission of sins" in several passages in the New Testament. We will consider the phrase in English and Greek, and determine whether the action is pending or has already occurred. Let's allow the bible to interpret it by "comparing spiritual things with spiritual (things)," 1 Corinthians 2:13; 1 Thessalonians 5:21. Observe—

a. First, the baptism of John. In Mark's gospel, he wrote: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins," Mark 1:4. Let's consider--

1) The phrase in English: "for the remission of sins."

2) The phrase in Greek: "eis ten aphesin hamartion."

a) for	the	remission	the	of sins
b) <i>eis</i>	<i>ten</i>	<i>aphesin</i>	<i>ton</i>	<i>hamartion</i>
c) PREP	T-ASF	N-ASF	T-GPF	N-GPF
d) G1519	G3588	G859	G3588	G266

3) Notice the construction of the phrase in both English and Greek.

4) This is an action that is pending. The preposition "for" is "eis." Therefore, the intended action has not yet occurred. Here is another--

b. Further, the blood of Christ. In Matthew's gospel, during the Supper, he wrote: "And he (Jesus) took the cup, and gave thanks, and gave it to them, saying: Drink you all of it: For this is my blood of the new testament, which is shed for many for the remission of sins," Matthew 26:28. Again, consider--

1) The phrase in English: "for the remission of sins."

2) The phrase in Greek: "eis ten aphesin hamartion."

a) for	the	remission	the	of sins
b) <i>eis</i>	<i>ten</i>	<i>aphesin</i>	<i>ton</i>	<i>hamartion</i>
c) PREP	T-ASF	N-ASF	T-GPF	N-GPF
d) G1519	G3588	G859	G3588	G266

3) Notice the construction of the phrase in both English and Greek.

4) This is an action that is pending. The preposition "for" is "eis." Therefore, as above, the intended action has not yet occurred.

5) Conclusion: Forgiveness of sins has been procured for sinners due to Christ's atoning work on Calvary's tree. This work contains the gospel message: His death, burial, and resurrection, as stated in 1 Corinthians 15:1-4. Likewise, in baptism, sinners die to sin, are buried with Christ in water, and raised from the dead, as a "new creature" having been forgiven of sins, inheriting the gift of "eternal life," Romans 6:1-7; Romans 6:22-23; Titus 3:4-7. In faithful obedience to the gospel, sinners are "born

anew" as a "new creature or creation" in Christ, as stated in 2 Corinthians 5:17, John 3:3-5, and Ephesians 2:10. I would appreciate some help with this lesson.

c. Next, Jesus' promise. Luke wrote: "And (He) said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," Luke 24:46-47. Again, look at--

1) The phrase in English: "repentance and remission of sins should be preached in his name."

2) The phrase in Greek: "metanoian kai aphesin hamartion kerysso epi autos onoma."

3) Notice the construction of the phrase in both English and Greek.

a) and | the | remission | the | of sins

b) *kai* | *ten* | *aphesin* | *ton* | *hamartion*

c) CONJ | T-ASF | N-ASF | T-GPF | N-GPF

d) G2532 | G3588 | G859 | G3588 | G266

4) This is an action that is pending. The verb "should be preached" is "kerysso," indicating some activity in the future: i.e., repentance and remission of sins should be preached in His name.

5) This is Jesus' promise that fulfills John the Baptist's announcement of a "baptism of repentance for the remission of sins," Mark 1:4. The preaching of "repentance and remission of sins" would be preached first in Jerusalem. We will discuss this later in the lesson.

d. Finally, the propitiation of Christ. Paul wrote in his Letter to the Romans of the propitiation of Christ's blood. He penned: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus," Romans 3:24-26. Once more look at--

1) The phrase in English: "for the remission of sins."

2) The phrase in Greek: "dia ten paresin hamartema."

a) for | the | remission | the | of sins

b) *dia* | *ten* | *paresin* | *ton* | *hamartematon*

c) PREP | T-ASF | N-ASF | T-GPN | N-GPN

d) G1223 | G3588 | G3929 | G3588 | G265

3) Notice the construction of the phrase in both English and Greek again.

4) Paul wrote Christ's blood was shed to declare God's righteousness: "for the remission of sins, that was passed (over) through the forbearance of God," Romans 3:25. The Greek word "for" in this passage is "dia," which means: "Through the remission of sins." The "remission of sins" was made possible through Christ's propitiation for sin at Calvary. This is an action that has already occurred. The word "dia" has a different meaning in Gr., then the word "eis." The former looks backward, while the latter looks forward! Christ's offering for sin made possible the "remission of sins" that were past, present, and future, for all people and nations (Jews and Gentiles).

e. Conclusion: Therefore, in each of these texts where "eis" occurs, the action was pending. It had not yet happened. However, in this text, "through the remission of sins that were passed (over) through the forbearance of God:" the Gr., the word is "dia," meaning the action has already occurred. As stated before, it is necessary to consider

the word "for" within the context of the text itself. A good Interlinear and Lexicon can help one understand these Greek prepositions. With this foundational work concluded, we are now ready to investigate the text of emphasis. Make sure your Bibles are opened to this passage in the Book of Acts (2:38).

B. Text of emphasis. Luke wrote: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. This verse has troubled many over the years. Prominent ministers, evangelists, and teachers have inferred that baptism is unnecessary for salvation or the remission (forgiveness) of sins. Noted, Baptist and evangelical leaders teach that baptism, if done at all, is "because of," and not for, the remission of sins." Let's consider their teaching.

1. First, the preposition "for." We took time to investigate some essential Greek words at the start of this lesson. We did so to lay a foundation that we can now build upon, to understand the preposition "eis" in Acts 2:38, the text of emphasis. Recall that we studied the preposition "eis" in several verses where the phrase "for the remission of sins" is mentioned.

2. Further, recall that we looked at the Greek word "eis" to determine its meaning when translated into English. We learned that the preposition "eis" in the phrase "for the remission of sins" indicated an action pending, as opposed to the word "hoti," which means an activity that has already occurred.

3. Next, therefore, to answer the argument that Peter was instructing these repentant believers to be baptized, "because of the remission of sins." We will notice the word "for" or "eis" used in Peter's answer to the people's inquiry: "Men and brethren, what shall we do?" Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2:38. Let's consider--

1) The phrase in English: "for the remission of the sins."

2) The phrase in Greek: "eis ten aphesin ton hamartion."

a) for	the	remission	the	of sins
b) <i>eis</i>	<i>ten</i>	<i>aphesin</i>	<i>ton</i>	<i>hamartion</i>
c) PREP	T-ASF	N-ASF	T-GPF	N-GPF
d) G1519	G3588	G859	G3588	G266

NOTE: EGNTI lists ὑμῶν ἁμαρτιῶν of your sins LTr., at the bottom of page 317.

3) Notice the construction of the phrase in both English and Greek again.

4) This is an action that is pending. The preposition "for" is "eis." Therefore, the intended action has not yet occurred.

4. Added, Peter instructed these repentant believers to: "be baptized for the remission of sins, and they shall receive the gift of the Holy Ghost," Acts 2:38. The preposition "eis" is the same word we have previously discussed in the lesson. It does not mean "because." We have not looked at the word "because" in Greek yet. Let's review some arguments used by those denying Peter's instruction to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," as recorded in Acts 2:38.

NOTE: Everywhere "eis" appeared in these texts, it meant an action or promise in the future (it was an action pending). "Eis" was never translated "because" in either of these reference scriptures. The Greek word "because" was translated as "hoti" and not "eis."

5. Finally, some theologians have invented the concept that water baptism is a post-salvation experience, following the sinner's confessing their sins and accepting Christ

as their Savior. Forgiveness of sins comes through the sinner's repentance and their confession of saving faith in Christ. Observe--

- a. Most Evangelicals insist that remission of sins is imparted to sinners at the very moment that they "believe" (i.e., accept Jesus as personal Savior).
- b. They believe that the reception of Christ is an internal, intellectual, and mental decision, in which the sinners make a genuine commitment "to receive Jesus as Lord." Mr. Billy Graham, in his book "How to be Born Again," wrote--
- c. First, While expressing his viewpoint, espoused by most evangelicals: "All you have to do to be born again is to repent of your sins and believe in the Lord Jesus as your personal Lord and Savior" (1977, p. 173).
- d. Further, "Faith is trust, an act of commitment, in which I open the door of my heart to Him" (p. 178); "It means a single, individual relinquishment of mind and heart toward...one person, Jesus Christ," (p. 179-180).
- e. Finally, "Conversion occurs when we repent and place our faith in Christ" (p. 181).
- f. Conclusion: This notion follows precisely the teaching of the Baptists' Manuals. We will review them later in the lesson. But for now, let's consider their doctrine--

C. Because of remission. These evangelical ministers and teachers insist that the word "for" in Acts 2:38 means "because." However, in the Greek Interlinear, the preposition "for" is "eis," which means: "into, unto, towards, in the direction of, or to obtain," the "remission of sins." It is not translated as "because." "Eis" does not mean "because" when used in the New Testament. We are going to "dig a little deeper" now in this lesson. And lay a solid foundation for understanding Greek prepositions, conjunctions, and phrases. Observe--

1. First, the Greek word "because." One of their favorite verses used to teach baptism "because of the remission of sins" is found in Mark 1:44. They insist this is so because Jesus told the leper after his cleansing to go show himself to the priest and offer, "*because* of thy cleansing those things which Moses commanded." They argue that "for" in this text meant "because" of thy *cleansing*. Let's see if this is the case.
2. Further, Mark wrote that Jesus: "Saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer *for* thy cleansing those things which Moses commanded, *for* a testimony unto them," Mark 1:44. Now let's look at the two words "for" in this text, in the Greek Interlinear. Notice—
- a. One, the phrase: "for thy cleansing," in Greek is: "peri sou katharismos."
- b. Two, the phrase: "for a testimony" in Greek is: "eis martyrion autos."
- c. The Greek word "for" in the phrase: "for thy cleansing" is "peri." Recall in Gr., "peri" means: about, concerning, on account of, because of, around, or for the sake of, thy cleansing. Notice, the word "for" in this phrase is "peri," not "eis" as it is, in our text of emphasis, Acts 2:38. Stay with me, brothers and sisters!
- d. The Greek word "for" in the phrase: "for a testimony unto them" is "eis." And in Gr., "eis" means: to or into, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, etc. This word "eis" is NOT translated: "because," in the Greek-English Interlinear or Lexicon. It is translated: "for."

NOTE: See EGNTI page 91, and BLB.org, Mark 1:44. Notice--

- e. Conclusion: This verse does not prove their argument that "for" means "because." Jesus said: "Offer for (peri) thy cleansing those things which Moses commanded, for (eis) a testimony unto them," Mark 1:44. Just stating the verse means: "Offer because of thy cleansing," does not make it so. The Greek word "peri" does not bear out their teaching "because of thy cleansing," in Mark 1:44. Digging a little deeper--

3. Finally, let's look at another text these ministers and teachers used to propagate this error that "baptism is "because of, and not for, the remission of sins." This scripture is found in Luke 11:32. Luke wrote: "The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here," Luke 11:32; Matthew 12:41. Jesus is upbraiding these Jews for seeking a sign and not repenting because of John's preaching and baptism. Notice—

a. The phrase in English, "For they repented at the preaching of Jonas."

b. The phrase in Greek, "hoti metanoëo eis kerygma ionas."

c. The Greek word "for" in the phrase: "for they repented" is "hoti."

d. The Greek word "at" in the phrase: "at the preaching of Jonas" is "eis."

NOTE: See EGNTI pages 191-192, and BLB.org, Luke 11:32. Notice--

e. Conclusion: The Greek word "hoti" in this verse is translated as "because." The Greek word "eis" is translated as "at." The problem here is that "eis" does not mean "because." The Greek word "hoti" means "because" in this text. Their dilemma has just worsened. And here is why this teaching is not bearing fruit!

1) Just saying the word "for" in Acts 2:38 means "because" is not sufficient. The term "hoti" in Luke 11:32 is translated as "because."

2) The reason is apparent: "hoti" means "because" in Greek. "Eis" is translated "into, unto, at, etc.," in Greek. Here are two other scriptures that show "hoti" being translated as "because" in the New Testament. Observe—

a) Jesus said unto them: "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, *because* I testify of it, that the works thereof are evil," John 7:6-7. The word "because" is "hoti" in Greek.

b) Jesus said again: "He that is of God heareth God's words: ye, therefore, hear them not, *because* ye are not of God," John 8:47. The word "*because*" again is "*hoti*" in Greek. Please look at these verses in your Interlinear. See also John 6:65; John 8:45; John 10:26. The apostle John used "hoti" quite frequently in his Gospel and Letters.

c) Conclusion: Therefore, it is imperative to consider the words within the text context in every scripture being studied. "Hoti" is translated from Greek as: "that, because, since, etc." "Hoti" can be translated "because," but "*eis*" is translated as: "into, unto, at, towards, etc., but NOT because."

3) In Acts 2:38, "for (*eis*) the remission of sins" means: "into, unto, towards, to obtain, to acquire, or to achieve," the remission of sins.

4. Error in their teaching. Therefore, I conclude that the word "eis" is not translated "because" in Acts 2:38. The Greek Interlinear reads: "*eis* aphasis hamartia" or "*for* the remission of sins."

a. This is a misrepresentation of the word by those who teach such. They are dishonest, crafty, and deceitful in their teaching of Greek "prepositions." All these actions are the behavior of the evil one, not that of the servants of Christ.

b. They have arrested, abused, and debased the Greek translation of the word "eis" in Acts 2:38, as well as in other locations throughout the scriptures.

c. They did it to alter Peter's commanding response to these inquirers' questions. That is to: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," Acts 2:38.

d. These repentant believers were baptized, and that same day, their numbers were about 3,000 souls. The Lord "added them to the church, those that were being saved," Acts 2:47. Beloved, in the Lord--

- 1) Now, I am going to take my gloves off. We are going to hit this teaching even harder, without padded gloves. It might just hurt a little bit!
 - 2) Know this, it is in love we make this defense of the prepositional phrase: "for the remission of sins." I present this direct teaching to help those who have a "good and honest heart," as described in Luke 8:15 and 1 John 4:6.
 - 3) Let's investigate the writings and teaching of denominational Pastors on baptism. Stay with me! We are NOW ready to expose the origin of this erroneous teaching!
- D. Baptist's teaching on baptism. To understand their doctrine, we must take a preliminary review of two Baptist Manuals. We will learn what Baptist pastors teach about baptism and other subjects as directed by their Manual. Observe--
1. Pastor's Manual. Many Pastors teach that baptism is not necessary for salvation. Let me quote from "The Pastor's Manual." Please take note of these quotations--
 - a. First, the Declaration of Faith, under Article 14: "We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost: to shew forth in a solemn...emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that is prerequisite to the privilege of a church relation," Page 180.
 - b. Further, its Ordinances, Baptism: "All persons professing repentance toward God and a saving faith in Jesus Christ may be received by the church as candidates for baptism," Page 210.
 - c. Finally, our analysis of these quotations goes like this:
 - 1) Baptism is an immersion of Christians. Not sinners!
 - 2) Baptism is a prerequisite to the privilege of a church relation.
 - 3) Baptism is for all "professing repentance toward God."
 - 4) Baptism is for all confessing a: "Saving faith in Jesus Christ." That is, they are already saved by their faith apart from the act of baptism.
 - d. Conclusion. According to the "Pastor's Manual," a book followed by many Pastors, "Christians are baptized for church entrance." If their faith in Jesus Christ already saves them, then their baptism is in no fashion "to receive the remission of sins." This teaching is according to the Pastor's Manual.
- NOTE: Reference, The Pastor's Manual, by J. R. Hobbs.
- Let's notice another Manual used by denominational Pastors. We are quoting them and not presenting our own words in this discussion. Observe--
2. The Hiscox Manual. To further demonstrate this practice, I submit for your review the following excerpts from "The Hiscox Manual." This Manual is a document used extensively by many Pastors. It is their sacred writing on this and other teachings concerning their faith. Notice--
 - a. First, "Baptism may not be necessary to salvation, but it is essential to obedience," Note 8, Page 21. These are not my words, but theirs!
- NOTE: Reference, The Standard Manual for Baptist Churches, by Edward T. Hiscox.
- b. Further, "We do utterly repudiate the dogma of baptism for the remission of sins," Note 8, Page 21. They call the practice of the New Testament "baptism," ordained by Jesus Christ: "dogma!" Meaning appalling and disgraceful teaching.
 - c. Next, "No person can rightfully or properly become a church member except he/(she) is first baptized, as the distinguishing mark and profession of his/(her) discipleship," Note 1, Page 19. (Words) These are my inclusions for both genders.
 - d. Another, "Baptism is to be administered to those, and to those only, who have exercised and professed a saving faith in Christ; that is, to believers," Page 19.

e. Finally, "Baptism, therefore, is an act of obedience, but it possesses no power in itself to remit sin, to change the heart, or to sanctify the spirit," Note 8, Page 21. Before proceeding, let's read what C.H. Spurgeon, an esteemed Baptist preacher, wrote about believers' baptism and how it is: "essential to salvation." Observe--

3. Sermon by Charles H. Spurgeon, on October 13, 1889, said in his lesson: "He that believes (eth) and is baptized shall be saved," addressing the common discussion about baptism being essential.

a. Further, he states: "(Often), I do believe that this little matter of believers' baptism is the test of the sincerity of our profession of love to him, (emp. added)."

b. "It is...clear that Spurgeon thought that baptism was essential to salvation and essential to loving Christ."

c. Charles H. Spurgeon was a noted nineteenth-century English Baptist who resonated with the twenty-first-century American. He was a distinguished Baptist preacher in his own time, who preached that "faith and baptism" are necessary for salvation. Baptists have forsaken this truth of Scripture.

d. Some men of these denominations are faithful to the scriptures and the text's actual teaching. Many remain in their denominations, not because of ignorance of the truth, but because of their loyalty to these institutions rather than to the teachings of Christ. I submit to you the writings of a nonconformist minister and author. He wrote a prolific exposition of the preposition and phrase: "For the remission of sins," in Acts 2:38. Notice--

4. Matthew Henry wrote: "It shall be for the remission of sins. Repent of your sin, and it shall not be your ruin; be baptized into the faith of Christ, and in truth, you shall be justified, which you could never be by the law of Moses... As the cup in the Lord's supper is the New Testament in the blood of Christ for the remission of sins, so baptism is in the name of Christ for the remission of sins," Page 53. Many other authors have failed; this man has prevailed in his Commentary regarding the truth of the prepositional phrase in Acts 2:38. And here's why! Observe--

a. First, Charles Spurgeon, a noted Baptist preacher, wrote of the integrity of this man in these words: "First among the mighty for general usefulness, we are bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy."

b. Further, my sense in this quote: Matthew Henry was able to explain the text in the words of the text, not in the teachings of a "Baptist Manual or Methodist's Discipline." Paul wrote of aged men to: "Speak those things which become sound doctrine that the aged men be sober, grave, temperate, sound in faith, in charity, in patience," Titus 2:1-2.

c. Lastly, Paul wrote: Ministers must faithfully discharge their duties in preaching and teaching the truth of Christ. Observe--

1) First, be found faithful: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful," 1 Corinthians 4:1-2. Is your minister faithful in his presentation of the "word of God?"

2) Further, not walking in craftiness: "Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God," 2 Corinthians 4:1-2.

3) Finally, speaking the truth: "That we henceforth are no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love...even Christ," Ephesians 4:14-15.

4) Paul admonished: The man of God must be found faithful in his preaching of the mysteries of God. He must renounce the hidden things of dishonesty, not walk in craftiness, nor handling the word of God deceitfully; but, by the manifestation of the truth, commending himself to every man's conscience in the sight of God. He must speak the truth in love! I have given you Matthew Henry's biography at the end of this lesson. It is worth reading. He was a man of immense integrity!

NOTE: Illustrate, Ask Your Preacher. What does "for" mean in Acts 2:38? You will know at the end of this lesson what his answer should entail.

d. Conclusion: Proponents of salvation by "faith only" and without the "washing away of sins," or the "remission of sins," through repentance and baptism, are arresting, adulterating, disparaging, and misconstruing the scriptures on the truth of Baptism and the Christian System. They reject "baptism" as being necessary for salvation and the "forgiveness of sins." Brother, sisters, and visitors,

1) God has made it "necessary for salvation," and no Manual, Discipline, or Articles of Faith will ever change it.

2) Matthew Henry, Charles Spurgeon, and other ministers who attested to the "truth of the word of God" amidst denominational opposition and being cast as "nonconformist ministers" are worthy of our thanks and commendations.

3) We will permit the Lord Jesus Christ to judge their final worthiness: "in the faith" at the Last Day, John 6:44-45; John 12:48.

4) Now, let's consider our last thought on this subject through the eyes of the Evangelical Movement. They have gained widespread recognition through the efforts of Mr. Billy Graham.

E. Evangelical teaching on baptism. I will turn my attention to one of the Nation's renowned Evangelical preachers, Mr. Billy Graham. We can be confident that his views on baptism are shared by all others who claim to speak the truth of Christ. You can "surf the internet" and find many of these ministers, preachers, and teachers denouncing the necessity of baptism. As I have earlier done, I will merely present their own words from the Sacred Writings of their "denominational" fathers' Manuals, books, and internet Websites. Observe—

1. Is baptism necessary for salvation? This question was asked of Mr. Billy Graham, and he answered it on his Website: "Billy Graham Evangelistic Association." Let's read the first part of his answer: Mr. Graham wrote: 'I believe baptism is important, and I have been baptized. But I think we violate the Scriptures when we make baptism the prime requirement for salvation...Paul's central theme was Christ and His saving power. Although speaking of baptism, he said: 'I thank God that I baptized none of you...lest any should say that I had baptized in mine own name' (1 Corinthians 1:14-15)." Right away, we have these critical statements from Mr. Graham:

a. I believe baptism is important: "I have been baptized." Beloved of the Lord, it is never important what we believe, but what the Lord has commanded. He thought it important enough for himself to be baptized, but he did not baptize any of those who attended his Crusades. Why? Wasn't it important enough for these believers to consider?

b. I think we violate the Scriptures: "When we make baptism the prime requirement for salvation." Here it is again: "I think." It is not important what we think, but what the Lord has commanded. This rebuke is for all who would answer similarly to these questions, as Mr. Graham!

c. Paul's central theme: "Was Christ and His saving power." I agree Paul's theme was always: "Christ and Him crucified," 1 Corinthians 2:1-5; Romans 1:14-17.

d. Referring to baptism, Mr. Graham wrote: "He said: I thank God that I baptized none of you...lest any should say that I had baptized in mine own name' (1 Corinthians 1:14-15). Finally, he provides us with the scriptures that support his beliefs on baptism. Let's examine Paul's statement more closely. Observe—

1) First, I thank God that I baptized none of you. The text reads as follows: "I thank God that I baptized none of you, but Crispus and Gaius," 1 Corinthians 1:14. So the beloved apostle was not suggesting that "he did not teach the need to be baptized, but that he did not immerse repentant believers himself." I baptized none of you but Crispus and Gaius. These two disciples Paul personally baptized into Christ.

a) He mentioned baptizing another: "And I also baptized the household of Stephanas: besides, I know not whether I baptized any other," 1 Corinthians 1:16.

b) Those that accompanied Paul, no doubt, were eager to baptize those who wanted to obey the gospel of Christ, Acts 16:13-15; Acts 16:25-34; Acts 18:8.

c) His words were not in opposition to baptism, but that he was not the one who did the baptizing. Notice Jesus and His disciples' baptizing, as described in John 3:23 and John 4:1-3. Indeed, Jesus was not teaching that baptism is not necessary because He did not perform the baptizing; instead, His disciples did. Mr. Graham continues--

2) Further, "Lest any should say that I baptize in mine own name," 1 Corinthians 1:15.

a) This was an argument already dividing the church at Corinth. Disciples clung to the name of the baptizer, not to the one into whom they were being baptized. In that same chapter, Paul wrote to the saints of--

b) Their apparent divisions: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye are perfectly joined together in the same mind and the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" See 1 Corinthians 1:10-13. The saints were claiming their allegiance to the minister, rather than to their union with Christ. This could be due entirely to the teachings of the man, rather than the teachings of baptism.

c) The minister's service: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase," 1 Corinthians 3:5-8.

d) Not to elevate men: "And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you is puffed up for one against another," 1 Corinthians 4:6. Let's see Paul's reason for not doing the baptizing.

3) Finally, the name of Jesus. "Lest any should say that I baptize in mine own name," 1 Corinthians 1:15. Paul was not minimizing baptism but removing himself as the reason

for being baptized. Baptism is to be done in the name of Jesus Christ, "for the remission of sins," Acts 2:38; Acts 22:16.

4) Conclusion: The beloved apostle is not negating the importance or command of being baptized. He is merely removing himself as the reason for one to be baptized. Baptism is done: "In the name of the Lord Jesus," Acts 19:5. These saints had elevated the man who did the baptizing as being important, i.e., Apollos, Cephas, and Paul. He asked: "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" See 1 Corinthians 1:13. This is an example of why we must consider the text within the context of the scriptures. Mr. Graham continues in his response--

2. Baptism is an act of obedience. Mr. Graham continued with the second part of his reply; he wrote: "(Being baptized) is a conclusive act of obedience and witness to the world that we are Christ's. I believe in it wholeheartedly. In our crusades, we don't baptize because we feel that this should be done by the local pastors—and that if I baptized, some people would say they had been baptized by me, and that would be putting the emphasis on the wrong person. For those who have received Christ, baptism is a necessary and meaningful rite of passage. But I must say with Paul: 'Christ sent me not to baptize, but to preach the gospel' (1 Corinthians 1:17)." Let's notice his comments again.

a. First, "Baptism is a conclusive act of obedience and witness to the world that we are Christ's." Mr. Graham states that baptism is:

1) A conclusive act of obedience. What does Mr. Graham mean here?

a) The word "conclusive" means final, concluding, last, or ultimate.

b) It is the conclusive act of obedience. If this is so, can one be saved before completing this final act of obedience? See Romans 6:17-18; Romans 10:16-18. What Mr. Graham means is stated in the Hiscox Manual. It reads--

c) The Hiscox Manual: "Baptism may not be necessary to salvation, but it is essential to obedience," Note 8, Page 21.

2) Witness to the world that we are Christ's. He further affirms that baptism is our witness to the world: that we are already saved and belong to Christ. Again, he quotes the Manual. And not the bible! The word of God gives a different witness regarding baptism. Quoting again--

a) The Hiscox Manual, by Edward T. Hiscox, D.D.: "No person can rightfully or properly become a church member except he/(she) be first baptized, as the distinguishing mark and profession of his/(her) discipleship," Note 1, Page 19.

b) There we have it! To properly become a church member, one must first be baptized "as a distinguishing mark and profession of his/(her) discipleship." Baptism, therefore, is for church membership, and not as a means of being saved. Here is the order: 1) saved first, 2) then baptized for church membership. Is this what Jesus Commanded? No!

c) This goes against the teaching of Christ: "Go teach all nations and baptize them, to make disciples," Matthew 28:19-20; Mark 16:15-16. (Words in parentheses are mine.)

d) Disciples were called: "Christians first in Antioch," Acts 11:26.

e) Discipleship comes after faithful obedience to the gospel of Christ.

b. Further, "I believe in it (baptism) wholeheartedly. In our crusades, we don't baptize because we feel that this should be done by the local pastors." In Mr. Graham's own admission:

1) In our crusades, we don't baptize. Why? He continues--

2) We feel that this should be done by the local pastors. In other words, Mr. Graham believes that those who come forward during his invitation accept Christ, are saved, and are instructed by their local pastors to be baptized.

3) No loving minister, evangelist, or teacher would permit an unsaved person to leave his presence without advising them to be baptized. Mr. Graham did not do this because he believed the *respondents* to his altar calls were already saved after he prayed for them in public.

4) However, nowhere in the bible is the case for anyone obeying the gospel in the first century. All were told, commanded, or requested to be baptized after *hearing and believing* the gospel of Christ, Acts 2:37-38; Acts 2:39-41; Acts 8:12; Acts 8:26-39; Acts 16:31-34; Acts 18:8; Acts 19:1-7. Mr. Graham argues--

c. Next, "If I baptized, some people would say they had been baptized by me, and that would be putting the emphasis on the wrong person." It's up to the ministers, preachers, and teachers to explain the purpose of this act of obedience. If this were done, there would be no misunderstanding. Baptists and evangelicals ignore baptizing because they see no worth in it. They despise the thought that this act of faithful obedience has anything to do with one's salvation. Hear again from their church fathers, not from the Lord—

1) The Hiscox Manual: "We do utterly repudiate the dogma of baptism for the remission of sins," Note 8, Page 21. They call the practice of the New Testament "baptism," ordained by Jesus Christ: "as dogma!" To them, this is appalling and disgraceful teaching. Our Lord Jesus Christ submitted to it in obedience to His Father's will, as recorded in Matthew 3:13-17. To "fulfill all righteousness," Matthew 3:15; Psalms 119:172. The real man of God would teach such to be so!

2) The Hiscox Manual: "Baptism, therefore, is an act of obedience, but it possesses no power in itself to remit sin, to change the heart, or to sanctify the spirit," Note 8, Page 21. There you have it! It has no power to remit sin, change the heart, or sanctify the (human) spirit, Acts 2:38; Colossians 2:11-13; Titus 3:4-5.

NOTE: Download our lesson entitled: "Is there water in the plan?" Obtain it from SermonCentral.com, Evangelist Ron Freeman. This lesson provides insight into the significance of baptism, as taught by Christ and His apostles.

d. He added, "To one who has received Christ, baptism is a necessary and meaningful experience." Mr. Graham says--

1) First, "To (the) one who has received Christ, baptism is a necessary and meaningful experience."

2) Second, this is precisely how the Manual reads:

a) The Pastor's Manual, by J. R. Hobbs: "All persons professing repentance toward God and a saving faith in Jesus Christ may be received by the church as candidates for baptism," Page 210. Please read it for yourself.

b) The Hiscox Manual, by Edward T. Hiscox, D.D.: "Baptism is to be administered to those, and to those only, who have exercised and professed a saving faith in Christ; that is, to believers," Page 19.

c) This is standard Baptist doctrine!

3) Conclusion: Mr. Graham is quoting his Baptists' Manuals, not the Lord's New Testament, when he wrote of the "baptismal experience" in his answer to the questions: "Is baptism necessary for salvation?" He believes Christians are to be baptized, not sinners, as Peter commanded on Pentecost: "For the remission of sins," Acts 2:38; Acts 22:16.

e. Finally, "But, I must say with Paul: 'Christ sent me not to baptize, but to preach the gospel' (1 Corinthians 1:17)." We have discussed this earlier in the lesson. No further comments are necessary.

3. The thief on the cross. Mr. Graham concludes with the last part of his answer: "You may know that we urge immediate and extensive Bible study for each convert. As the scripture is reviewed, the place of baptism will surely be discovered. If baptism were a requirement for salvation, we would certainly say that. But you couldn't support that knowing, for example, that the thief on the cross had no opportunity for baptism or church membership. Yet on his confession, paradise was secured. Jesus said to him, 'Today shalt thou be with me in paradise (Luke 23:43). Now, the esteemed Mr. Graham produces his final authority for why he and other Evangelicals do not baptize. Observe--

a. First, He states: "We urge immediate and extensive Bible study for each convert." The man of God would ensure that sincere believers in Christ completely understood the relevance of baptism to his/her salvation. To give a person a pamphlet does not excuse or wash one's hands of "Teaching the whole counsel of God," as in Acts 20:26-27.

b. Further, He explains: "As the Scripture is reviewed, the place of baptism will surely be discovered." This is not something the believer should have to discover; it should have been thoroughly taught at the Crusade.

1) Aquila and Priscilla: "Took him (Apollos) unto them, and expounded unto him the way of God more perfectly," Acts 18:24-28.

2) They did not permit Apollos to discover baptism; they taught him the importance of obeying the gospel of Christ. He was so instructed as were the other disciples of Paul in Acts 19:1-7.

3) Apollos had to learn: "the difference which makes the difference" before he could make a difference in his work as a minister of Jesus Christ, Acts 18:27-28. Evangelical's mindset is that,

4) There *was no need* to teach the believer any; further, they were saved already, according to evangelical teaching. Thus, there is no need for baptism. Unfortunately, they got it all wrong. And I say this sadly; there is not enough integrity in all of these ministers, evangelists, and teachers to fill a "thimble" in speaking and practicing the truth in this subject before God and men. Their labors "have sadly been in vain," 1 Thessalonians 3:5; Galatians 4:11; 1 Corinthians 15:58.

c. If baptism *were a requirement* for salvation, we would *certainly say that*. Here again is Mr. Graham's open admission. If baptism were a requirement for salvation, we would certainly say that. He did not say it was so; therefore, to him, it is not a requirement for salvation, nor is it necessary! He further wrote in his response,

d. "But you couldn't support that knowing, for example, that the thief on the cross had no opportunity for baptism or church membership. Yet on his confession, paradise was secured. Jesus said to him, 'Today shalt thou be with me in paradise' (Luke 23:43)." He now presents his final proof text. He affirms that—

1) Because Jesus saved the thief on the cross (he alleges) without baptism, one can be saved in like manner today.

2) The question, brothers and sisters, is not whether the thief was saved, but, instead, can we be saved like him? I told you I was taking off the gloves!

NOTE: So as not to prolong this discussion. Download our lesson entitled: Was the Thief Saved? Obtain it from SermonCentral.com, Ron Freeman, Evangelist.

3) So, with that, as I begin to conclude. I want to present one more point to tie everything together, if you permit me a few more minutes. Amen, somebody. Amen, one person? Thank you for being so kind and patient. Lastly--

4. The truth had not yet been revealed. This may come as a surprise to some of you, but we have spoken on this truth before in this congregation. Until the time of Jesus' ascension, the facts regarding the "pattern of conversion" had not yet been revealed. The uncovering of truth would be the work of the Holy Spirit. We are now transitioning to the last point in this discussion. Jesus told the apostles--

a. He (the spirit of truth) will (shall) shew unto (you) things to come, John 16:12-15. The Lord promises them divine revelations of truth. They needed this one thing to save the world: an understanding of the "pattern of conversion."

1) The Holy Spirit's ministry began after Jesus had gone back into the heavens, some 40 days after His resurrection from the dead, Acts 1:1-11.

2) The apostles are told to remain in Jerusalem until "they were endued with power from on high," Luke 24:49; Acts 1:8; Acts 2:1-4. Observe the continuity of the message

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3) Preachers and teachers are cautioned not to present any examples of the miracles of Jesus' healings, cleansings, acts of forgiveness, or salvation to anyone, as the example of "the pattern of conversion" being taught by Him during His earthly ministry. I wish I had some help! Amen, brother Walls.

4) Conclusion: The "Son of Man" had the power to forgive sins while He was upon the earth, Mark 2:10. He could save anyone He desired under this covenant.

a) Neither of these forgiveness cases can be considered the Holy Spirit's revelation of New Testament conversion. He had not yet been given the authority to direct the global work of evangelism.

b) His work in revealing the truth of the "pattern of conversion" was not published until the Lord sent Him to begin His work in the revelation of the mystery of Christ, 1 Timothy 3:16.

c) This came on the Day of Pentecost. Observe—

b. The Day of Pentecost. The Holy Ghost's work *in conversions* began on that day. The Book of Acts contains *a complete record* of His works: "In reconciling the world through Christ unto God," 2 Corinthians 5:17-21. Therefore, "Be ye reconciled unto God!" See Romans 5:8-11.

1) It is the record of His work, and our guide on how to be converted to Christ through the preaching of the gospel.

2) If anyone today desires to understand the work of the Holy Ghost in conversion and be called by the gospel, they must read, study, and be influenced by the examples of "the pattern of conversions," as outlined in the Book of Acts.

c. The "pattern of conversion" was revealed by the Holy Spirit during the preaching of the Apostles to the Jews on the Day of Pentecost. Consider--

1) It was His work to teach the world regarding the "truth that makes one free," John 8:31-32; John 8:36.

2) For an entrance into the church and the kingdom of God, Acts 2:47; Matthew 16:13-17; Acts 15:7-11.

3) This was possible when one: "Obeyed from the heart that form of doctrine, that makes one free from their sins," Romans 6:17-18, Romans 6:22-23; Ephesians 2:8-9.

d. Apostles' preaching. Pentecost marked the beginning of the apostles' preaching, as outlined in the "Great Commission," Matthew 28:18-20; Mark 16:15-16.

- 1) This was the beginning of the "dispensation of the grace of God," Ephesians 1:10; Ephesians 3:1-7.
- 2) The pattern of conversion, ordained by Christ, began on Pentecost.
 - a) It was revealed unto the world by the Holy Spirit, John 16:13-15.
 - b) As directed by the Lord from heaven, seated at the "right hand of God," 1 Peter 3:20-22; Acts 2:30-36.
 - e. Preaching of repentance and remission of sins, Mark 1:15; Luke 24:46-47. In Jerusalem, "the truth of the gospel message" was proclaimed by Peter and the 11. After this, 3,000 souls were obedient to the gospel of Christ (Acts 2:37-41). They were then added to the church by the Lord, as recorded in Acts 2:47.
- 1) First, on this day, the preaching of remission of sins began, in fulfillment of the Old Testament Scriptures and the promise of Christ, unto His apostles, Zechariah 13:1; Luke 24:44-47; Acts 2:36-38.
 - a) What these men said and did was as the direct result of the Holy Spirit, as Jesus was directing Him, John 16:13-15.
 - b) The apostles "spoke as the Spirit gave them utterance," Acts 2:4; 1 Peter 4:10-11.
 - c) The apostles later wrote their sacred text: "By the inspiration of God," 2 Timothy 3:16-17; 1 Corinthians 14:37.
 - d) And no prophecy of the scriptures is from: "Any private interpretation...but holy men of God spoke as the Holy Ghost moved them," 2 Peter 1:20-21.
- 2) Further, Peter was given authority and direction by the Holy Spirit to be the first to present the "pattern of conversion" to the world on this day.
 - a) Unto the Jews first, then unto the Gentiles, Matthew 16:18-19; Acts 2:5; Acts 10:34-35; Acts 11:14-15.
 - b) Nowhere else in the bible can anyone find a more precise record of the "pattern of conversion" than in the Book of Acts.
 - c) The Old Testament prophecies, nor the four Gospels, do not present the Holy Spirit's teaching on the "pattern of conversion."
 - d) Baptists and Evangelicals need to return to the bible, the Book of Acts, if they desire to know, understand, and obey the gospel of Christ. Their Manuals and teachings of their "church fathers" are not: "Contending for the faith, once delivered unto the saints," Jude 1:3; 2 Peter 3:16-18; 1 John 4:1; 1 John 4:6.
- 3) The "Great Commission," literally, began on the Day of Pentecost; and was being fulfilled, throughout the "acts of conversion," and recorded by Luke, through the revelation of the Holy Spirit and Christ, John 16:13; Galatians 1:11-12.
- 4) Conclusion: The work of the Holy Spirit began on Pentecost. It continues to this day. He will continue His work until Christ returns. One can't be saved like the thief or like any others: those whose sins Jesus forgave during His earthly ministry. Here is why—
 - a) His covenant was not yet in force, Hebrews 9:14-17; Matthew 26:26-30.
 - b) While on earth, He had the power to forgive sins anyway he desired, Mark 2:10.
 - c) We cannot be saved like any of those under the Old Testament covenant.
 - d) Anyone desiring to do so either does not understand the Covenant of Christ or is dissatisfied with Christ's terms and conditions of salvation. Either of these makes their teachers and preachers' "labors in vain."
 - e) I have prayerfully answered the question, with humility and kindness: "Is there such a thing as being baptized, because of the remission of sins?" This doctrine has been proven false! As I begin to conclude this lesson, recall we discussed--

CONCLUSION

A. Outline.

1. For the Remission of Sins

B. Summarize main points.

1. We studied the question: "For the Remission of Sins." By this, we meant: does the preposition "eis" mean because, rather than into or unto the remission of sins? Is there such a thing as being baptized: "because of the remission of sins?"

2. Recall our scripture of emphasis, which reads in this fashion: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

3. We discussed that this verse had troubled many over the years. And that prominent denominational ministers and teachers have inferred that baptism is not necessary for salvation or the remission (forgiveness) of sins.

4. We also noted that Baptist and evangelical leaders teach that baptism, if done at all, is "because of," and not for, the remission of sins. They have taken this position because they do not believe: "baptism is essential to salvation." We conducted extensive background research to gain a thorough understanding of this prepositional phrase of promise. I pray you have found your answer to these questions.

C. Invitation. Present the pattern of conversion, i.e., hearing and believing the gospel; repentance of all past sins; confessing faith in Christ, as the Son of God; and then, by obeying the gospel; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Romans 6:17-18; Ephesians 1:12-14.

D. Exhortation. Let it not be said of us: "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.

E. Motivation. Do as Peter directed: "Save thyself from this untoward (wicked and ungodly) generation," Acts 2:40; Acts 2:36-39; Acts 2:41.

Consultations and Commendations.

I submit this verse unto you that I may: "Render therefore to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due)," Romans 13:7. I acknowledge my consultation with these distinguished authors in this lesson.

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16. Biography of Matthew Henry: Matthew Henry (October 18, 1662 – June 22, 1714) was a nonconformist minister and author, born in Wales but spending much of his life in England. A Presbyterian by faith. Best known for the six-volume biblical commentary Exposition of the Old and New Testaments. He became minister of a new Presbyterian congregation at Chester, England. He died on June 22, 1714. With integrity to Peter's words in Acts 2:38, we have his Commentaries on the Bible.
17. "The Necessity of Baptism" by Ron Freeman, Evangelist, Worldwide Ministry Church of Christ.org, TM; Registration Number TX-9-328-902, Copyright, November 08, 2023. See Archive.org.
18. The BlueLetterBible.org (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, © 2022, by the Blue Letter Bible. This tool enables you to access the Greek New Testament in both manuscript forms. <http://www.blb.org/> The BLB also provides tutorials to help you navigate it.

A word of thanks to BLB.org.

Thank you for this valuable study tool, BLB.org. It has been an excellent tool for me to learn and use the Interlinear, bringing my sermons to life for the audience. Thank you very much for this great Application to help study the scriptures.

Websites mentioned in the lesson.

1--We thank Billy Graham for his dedication to undertake the work of World Evangelism. However, I'm saddened that he did not clarify the necessity of baptism in the Christian faith. We thank him for preaching the love of Christ! Click on the link

below to read about his belief in baptism: <https://billygraham.org/answer/is-baptism-necessary-for-salvation/>

2--We thank Charles H. Spurgeon for his work and sermon on this biblical truth. See his full message, and his belief on the point of "faith and baptism" at <https://godsbreath.net/2010/01/05/charles-spurgeon-about-baptism/>

3—The Necessity of Baptism,
<https://archive.org/details/the-necessity-of-baptism/mode/2up/>

By Ron Freeman, Evangelist, WWMCOO.Org.™

Ron Freeman, Evangelist

Email: [wwmcoc@earthlink.net/](mailto:wwmcoc@earthlink.net)

<https://wwmchurchofchrist.org/>

Website: <https://en.gravatar.com/refreeman>

Visit and worship with the Church of Christ at Pickensville, AL (on their Conference Line). Worship services are held on Sunday at 11:00 AM, and Mid-week Bible Study meets on Wednesday at 6:00 PM. The call-in number is 1-302-202-1110, and the PIN is 214733. Tell them Ron Freeman invited you to join them in worship. You will be truly blessed! These men "know the Shepherd!"

Sermon updated by Ron Freeman on 9/24/2025.